THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." EXODUS 20 : 8-10.

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SUNDAY AND THE HOME

THE LORD'S DAY is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in His sight that the day be given over to pleasure-seeking in places of amusement or elsewhere.

Sunday Schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred.

We believe that it is unnecessary for families to go beyond their own homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and for attendance upon appointed meetings.

Let all unnecessary labour be suspended, and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes, great blessings will come to our families and communities.

HEBER J. GRANT
ANTHONY W. IVINS
CHARLES W. NIBLEY
First Presidency

THE OVERSEAS CALL OF THE TWELVE APOSTLES

Elder Richard L. Evans

To Joseph Smith the Prophet the word of the Lord came on July 8th, 1838, at Far West, Missouri, as follows:

Verily, thus saith the Lord: Let a conference be held immediately; let the Twelve be organized; and let men be appointed to supply the place of those who are fallen.

Let my servant Thomas remain for a season in the land of Zion, to publish my word.

Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth.

And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name.

Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.—Doctrine and Covenants, Section 118.

CONDITIONS OF THE PERIOD

The stormy scenes of Kirtland, Ohio, and regions round about, shortly preceded the receiving of this revelation. Most of the Saints had relinquished homes and property and had left Ohio because of severe persecution. A temporary refuge was found in Missouri, although uprisings and mobbings had already occurred there. Disaffection had claimed many; but just at this time at Far West there was a brief lull in the storm.

More than two months previous, April 26th, 1838, the Lord had accepted Far West as a gathering place for the Saints, and had commanded that a house holy to His name be built there. On the 4th day of July, 1838, the site for the Lord's house was to be dedicated, and a beginning to be made. One year from April 26th, 1838, the laying of the foundation was to be recommenced. See Doctrine and Covenants, Section 115. The requirements of this revelation were fulfilled in detail until the opening date of this writing, July 8th, 1838.

It appeared for a time that all would be well in Far West. But it was not to be. Before the specified time had arrived for the Twelve to take their mission to distant lands from the building-spot in Far West, a storm broke with pent-up fury, and changed conditions materially. The blackest, most hateful of the Missouri persecutions intervened. Between July 8th, 1838, and April 26th, 1839, the Haun's Mill massacre occurred; the President of

the Church, members of the Twelve and many of the brethren were falsely imprisoned and unlawfully detained for months at a time; death and apostasy had claimed some; others were driven from their homes, and scattered—forced to flee for their lives because of the Boggs "exterminating order."

By the 20th of April, 1839, the last of the Saints had departed from Far West, leaving homes and other property, fleeing before point of gun on threat of death for non-removal. In fact, the situation appeared hopeless for the Twelve to leave from the building site on the 26th, and to recommence building the foundations. It seemed probable that Satan had personally supervised the mob activities, and had left no detail uncared for in making fulfilment of the revelation impossible.

It was rather unusual for a definite date and a particular place to be given for such an appointment. In most revelations of the Lord are given words of counsel, eternal principles and general rules of conduct, while men are left to use their God-given faculties for application, and for arrangement of details. The reason for this exception was not made known directly, but the conditions under which it was fulfilled justify the inference that it was both to prove the fidelity of the Twelve Apostles and to demonstrate to the enemies of truth that the Lord's word would be carried out.

MOB THREATS

Mobocrats had sworn that if all of "Joe" Smith's other revelations came true, that one would not be fulfilled. An entry in the *History of the Church*, under date of April 5th, 1839, twenty-one days before the Twelve were to leave, reads as follows:

> Eight men—Captain Bogart, who was the county judge, Dr. Laffity, John Whitmer, and five others—came into the committee's room [i.e., the room or office of the committee on removal] and presented to Theodore Turley the paper containing the revelation of July 8th*, to Joseph Smith, directing the Twelve to take their leave of the Saints in Far West on the building site of the Lord's house on the 26th of April, to go to the isles of the sea, and then asked him to read it. Turley said: "Gentlemen, I am well acquainted with it." They said: "Then you, as a rational man, will give up Joseph Smith's being a prophet and an inspired man? He and the Twelve are now scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that revelation cannot be fulfilled, you will now give up your faith."
>
> Turley jumped up and said: "In the name of God that revelation will be fulfilled." They laughed him to scorn.

It was fulfilled. But even faithful members of the Church had their doubts beforehand. Surely, argued some, the Lord will take into consideration prevailing conditions—will accept the labours of the Twelve and appoint another time and place for

*Doctrine and Covenants. Section 118.

departure. This, however, was weak argument for weak men—which phrase is not descriptive of any member of the Twelve. Those who were at liberty and in the vicinity met at Quincy, Illinois, on the 24th of April, and when the proposition was placed before them they were in favour, to a man, of fulfilling the revelation—trusting in the Lord to deliver them.

In the early morning hours of April 26th, 1839, while it was yet dark, Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor and John E. Page met on the designated spot. Other members of the Council were absent because of death, imprisonment and apostasy. Wilford Woodruff and George A. Smith, who had previously been called, and accepted by the body of the Church, were ordained Apostles. This made seven, or a majority of the Quorum, in attendance.

THE LORD'S WORDS OBEYED

Many other members were there. Some ordinations to the Priesthood were attended to. Several persons who had proved false to the Church were excommunicated. The Twelve prayed in the order of their standing in the Quorum; and a song was sung. A stone near the southeast corner of the Lord's house was rolled into place under the direction of Alpheus Cutler, the master workman. When the business at hand had been disposed of they departed for Quincy, taking their families with them from Tenney's grove where they had sought temporary refuge. Quoting Joseph Smith from the *History of the Church*:

> As the Saints were passing away from the meeting, Brother Turley said to Elders Page and Woodruff: "Stop a bit, while I bid Isaac Russell good bye"; and knocking at the door, called Brother Russell. His wife answered: "Come in, it is Brother Turley." Russell replied: "It is not; he left here two weeks ago"; and appeared quite alarmed; but on finding it was Brother Turley, asked him to sit down; but the latter replied: "I cannot, I shall lose my company." "Who is your company?" enquired Russell. "The Twelve." "*The Twelve!*" "Yes, don't you know that this is the 26th, and the day the Twelve were to take leave of their friends on the foundation of the Lord's house, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them." Russell was speechless, and Turley bid him farewell.

The command was obeyed and the word of the Lord vindicated, despite mob threats to the contrary.

It was the purpose of the Twelve to leave at the earliest possible date for distant lands; but they had first to locate their families, who were homeless, in poverty and without visible means of support. Many settled in the region of Commerce—later Nauvoo, Illinois—and Montrose, just across the Mississippi River in Iowa Territory. Exposure, short rations, and unhealthful, damp living conditions in rude log huts and tents induced widespread disease. Malarial fever and other ailments were

prevalent, and caused many deaths and much suffering and hardship.

INSTRUCTIONS FROM THE PROPHET

Council meetings were frequently held with the Prophet, who had gained his freedom shortly before the 26th of April. On the 2nd of July, 1839, the First Presidency met with the Twelve and some of the Seventy, to set them apart for their missions to Europe and to the islands of the sea. The following are some of the many words of counsel and instruction given them by the Prophet at this time:

Then, O ye Twelve! notice this Key, and be wise for Christ's sake, and your own soul's sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honestly before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open and frank in all your intercourse with mankind.

. . . .

I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent will apostatize, as God lives.

This was followed by a discourse on Priesthood, in which many fundamental points of Church doctrine are contained.

It was a momentous occasion. The Twelve Apostles of the latter-day Church of Christ receiving commission by revelation to preach to all the world! The first time since the Twelve of the former-day Church of Christ had received like commission direct from the lips of the Master!

It was neither possible nor desirable that all should travel together. The first of the Twelve to start for the mission overseas were John Taylor and Wilford Woodruff—two giants in spiritual strength, two of the Lord's noblemen, both of whom later became presidents of the Church, successively.

JOHN TAYLOR

John Taylor was a native of England. He was born on November 1st, 1808, at Milnthorpe, Westmoreland County, where his parents were the owners of a small estate. In boyhood he was raised as a member of the Church of England. At fifteen years he joined the Methodist sect and later became a local preacher. In 1829 he emigrated to Canada and settled near the city of Toronto, where he met Parley P. Pratt, heard the Gospel, and, with a number of friends of the Methodist society, was baptized in 1836.

During the succeeding years of persecution and apostasy, John Taylor ever defended the Prophet of the Lord, frequently at the risk of his life. After having been called to the Apostleship by revelation, he was ordained to that holy office in Far West on December 19th, 1838, at the hands of Brigham Young and Heber C. Kimball. A year later he returned to his native land to bear witness of truth's restoration.

WILFORD WOODRUFF

Wilford Woodruff was born March 1st, 1807, at Farmington (now Avon), Hartford County, Connecticut. He was the hardy son of a New England miller. In his youth he was deeply religious, but held aloof from the inconsistencies of sectarianism throughout his most eventful life. He moved to New York State in 1833, and there heard the Gospel from two "Mormon" missionaries, Zera Pulsipher and Elijah Cheney. He was baptized later that same year. In 1834 he was advised by Parley P. Pratt to remove to Kirtland, which he did. Throughout the dark and troublous days that followed, he, too, supported the Prophet upon all occasions. His call and ordination to the Apostleship are related above.

PARTING SCENES

On the morning of August 8th, 1839, John Taylor and Wilford Woodruff separately left their homes in Montrose. They crossed the river, met in Nauvoo, and proceeded on their way together. Elder Taylor left his family in log barracks, scarcely fit for human habitation. He dedicated his wife and family to the care of the Lord and departed. Of his reflections on leaving he wrote:

> The thought of the hardships they had just endured, the uncertainty of their continuing in the house they then occupied—and that only a solitary room—the prevalence of disease, the poverty of the brethren, their insecurity from mobs, together with the uncertainty of what might take place during my absence, produced feelings of no ordinary character. These solicitations, paternal and conjugal, were enhanced also by the time and distance that was to separate us. But the thought of going forth at the command of the God of Israel to revisit my native land, to unfold the principles of eternal truth and make known the things that God had revealed for the salvation of the world, overcame every other feeling.

The conditions under which Wilford Woodruff left his family are described by himself thus:

> The 7th day of August was the last day I spent at home in Montrose. Although sick with chills and fever most of the day, I made what preparations I could to start on the morrow on a mission of four thousand miles, to preach the Gospel to the nations of the earth; and this, too, without purse or scrip, with disease resting upon me, and an attack of fever and ague afflicting me once every two days.

Early upon the morning of the 8th of August I arose from my bed of sickness, laid my hands upon the head of my sick wife, Phoebe, and blessed her. I then departed from the embrace of my companion, and left her almost without food or the necessaries of life. She suffered my departure with the fortitude that becomes a saint, realizing the responsibilities of her companion. I quote from my journal: "Phoebe, farewell! Be of good cheer; remember me in your prayers. I leave these pages for your perusal when I am gone. I shall see your face again in the flesh. I go to obey the commands of Jesus Christ."

Although feeble, I walked to the banks of the Mississippi River. There President Young took me in a canoe—having no other conveyance—and paddled me across the river. When we landed, I lay down on a side of sole leather by the post office, to rest. Brother Joseph, the Prophet of God, came along and looked at me. "Well, Brother Woodruff, you have started upon your mission." "Yes," said I, "but I feel and look more like a subject for the dissecting room than a missionary." Joseph replied: "What did you say that for? Get up, and go along; all will be right with you."

I name these incidents that the reader may know how the brethren of the Twelve Apostles started upon their missions to England in 1839. Elder John Taylor was going with me. We were the first two of the Quorum of the Twelve who started upon that mission. Brother Taylor was about the only man in the Quorum who was not sick.

THE EASTWARD JOURNEY

The two traveled by team and wagon, on foot, or by any means that presented itself. On the first lap of the journey they met Parley P. Pratt, who was hewing logs for a cabin. He had no money, but gave Elder Woodruff a purse. A few paces further they came to Heber C. Kimball, who was engaged in like occupation. He gave them a dollar he had to put in the purse.

Both were repeatedly ill. On September 2nd they parted company, Elder Woodruff was afforded a means of transportation, and was advised by John Taylor to accept it, and to leave him behind to recover. After much sickness, and many experiences in preaching the Gospel along the way, they next met in New York City on December 13th, in company with Elder Parley P. Pratt. At a conference held on that day in New York, Parley P. Pratt prophesied that the mission of the Twelve to Great Britain would be known to all nations of earth. It has been fulfilled.

Brother Woodruff booked passage on the packet ship *Oxford* for himself, John Taylor and Theodore Turley, who arrived on the scene and asked to sail with them. The latter two had no money, but Elder Taylor was assured that it would come before the boat sailed. It did—enough to pay for two steerage passages at fifteen dollars each.

(*Continued on page 605*)

THURSDAY, SEPTEMBER 20, 1928

EDITORIAL

MISSION PRESIDENTS IN CONVENTION

The European Mission of the Church of Jesus Christ of Latter-day Saints includes eight missions in Europe: the British, Swiss-German, German-Austrian, Netherlands, Danish, Swedish, Norwegian and French; and two beyond Europe: the Armenian and South African.

In these missions reside about thirty thousand members of the Church; and approximately seven hundred missionaries are engaged in bearing witness to the millions who live in these lands of the restoration of the Gospel of Jesus Christ in these last days. Each mission has its own president; and there is also a president of the European Mission, with headquarters in Liverpool, who gives such general supervisory assistance to the missions as the First Presidency may direct. Missionary work is progressing among these missions. The future never looked brighter.

The mission presidents meet occasionally to exchange experiences and to formulate plans for the better and uniform advancement of the work of the Lord in the different missions. The European peoples are closely related. They are the makers of our present civilization; throughout the centuries they have fought the decisive battles for human liberty and freedom of thought, and they have ever been eager listeners for religious truth. The language barrier has been chiefly responsible for their misunderstandings. This barrier, however, makes it doubly necessary that there shall be full community of understanding among the missions. Schisms are usually caused by slight departures from the order established for the guidance of the Church.

On August 27th, 1928, the presidents of the European Missions, with their wives, who are the Relief Society presidents of their respective missions, assembled for discussion, counsel and instruction in the village of Meudon, a beautiful suburb of Paris, a gathering place of artists, musicians and others who strive for emotional as well as intellectual expression. The French Mission is the youngest in the European sisterhood; some recent untruthful articles about the Latter-day Saints have been widely circulated in France, and President and Sister Rossiter were about to return home. It seemed, therefore, that to hold the gathering on French soil might be advantageous to the French Mission. By the guidance of the Lord, a comfortable house with

charming surroundings was found ready for the convention; the weather was perfect, and most of the meetings were held in the garden, under the shade of majestic trees.

During the six days of the convention the problems and needs of the missions were discussed in detail. Missionaries, members, investigators and the millions who have not heard the Gospel were considered in the light of the commandments of the Lord in these latter days. The means at our command through speech or printed word or picture were weighed as to their relative value and more forceful use. Particular stress was placed upon the power of the members, especially the Priesthood, to help carry the latter-day cause onward, and, therefore, much time was given to a discussion of the devices by which the members of the Church in these lands might secure the greatest development and joy from their association with the Church. The sisters in separate sessions considered the needs of our female membership, especially as related to the Relief Society activities. The new development in our auxiliary activities led to helpful suggestions concerning the Sunday Schools, the Mutual Improvement Association—notably in the Bee Hive and M Men's fields—the Primaries, and genealogical classes. Conclusions of general interest will be published later. Throughout the convention the threefold purpose of our work was held steadily in view: to bear witness to all the world; to convince the honest in heart of the truth of the latter-day message; and to cherish, comfort and establish in faith the members of the Church. At the close of the convention these witnesses for the Lord Jesus Christ, in the tree-shaded, flower-embowered garden, partook of the Sacrament and bore fervent testimonies of their knowledge of the truth of the restored Gospel.

Not least interesting was the vast and favourable publicity given the convention by the press of France and other countries. Nearly two days were given up to interviews with reporters and photographers. All the leading newspapers of Paris carried friendly reports, usually with pictures of the group. One powerful Paris daily printed, on the front page, a picture of the Salt Lake Temple above the story of the convention. Several illustrated magazines are using the pictures taken. The provincial and foreign press copied from the Paris papers, so that the publicity literally "ran over the wall." The greatly increased attendance at the Sunday meeting held in Paris was one result of the publicity.

There were present with their wives, Presidents John A. Widtsoe, European Mission; Fred Tadje, Swiss-German Mission; Hyrum W. Valentine, German-Austrian Mission; John P. Lillywhite, Netherlands Mission; Joseph L. Petersen, Danish Mission; Gideon N. Hulterstrom, Swedish Mission; Lorenzo W. Anderson, Norwegian Mission; Ernest C. Rossiter, French Mission, and P. Rulon Christensen, appointed to succeed President Rossiter.

Messages of love and greeting were sent to President Heber J. Grant and President James E. Talmage, and to President Samuel Martin, South African Mission and Joseph W. Booth, Armenian Mission. Thanks were also expressed to President and Sister Rossiter and to the faithful Elders stationed in Paris who gave much help during the week.

The Lord blessed greatly the presiding officers of the missions in Europe during their 1928 convention. May the labours of the week be blessed to the good of the Lord's latter-day cause!—W.

PRESIDENT ROSSITER RELEASED

Elder Ernest C. Rossiter, who for three years has presided with distinction over the French Mission, and Sister Venus R. Rossiter, who has presided over the Relief Societies of the Mission, have been honourably released from their labours in the mission field. With their daughter Betty they sailed, September 13th, for the United States on the s.s. *America*.

President Rossiter's missionary service has been unusually long and successful. He served first in the Netherlands Mission, which then included French-speaking Belgium, followed by a shorter mission in the United States. During the war he served for five years as president of the Tahitian Mission. After a few years at home he, with his wife, was called to the presidency of the French Mission. Eleven years of his life—and he is still a young man—have been given to missionary labours abroad; and at home he has always been a diligent worker for the Church. With a smile he declares this service to have been easy, for it has given him much joy.

During the presidency of these fine people the French Mission has made great forward strides. The number of missionaries has increased; many new fields have been opened; auxiliary activities have been provided for the members; new and old tracts and books have been printed; and in numberless ways the foundations of the Mission have been strengthened for those who shall come after.

For all this service Brother and Sister Rossiter have large reward: the consciousness of duty well done, the approval of those whom they sustain as leaders in Israel, and the love of thousands, on the islands of the sea and in the lands of Europe, who call them blessed. And the Lord, who does not forget His servants, will continue to bless them.

The good wishes of Elders and Saints go with them on their homeward journey. May they find their hearts' desire.

Elder P. Rulon Christensen, who for more than two years has laboured in the French Mission, has been appointed President

Rossiter's successor. He is humble, diligent and capable, full of faith, and will continue successfully the promising work of the French Mission.—W.

A BOOK OF MORMON YEAR

With the close approach of September 22nd we are reminded of the far-reaching events which occurred on that date in the year 1827—when Moroni, an angel of God, revealed to Joseph Smith, a servant of God, the resting-place of ancient records from which the Book of Mormon was translated.

Twelve months ago, September 22nd, 1927, this Church and people with thanksgiving celebrated the one-hundredth anniversary of the record revealed. Did the world know and rightly evaluate the message of that book, the truths within its covers, it, too, would have joined in praising God for the record's coming forth.

The past year has been a Book of Mormon year. The sacred record has been widely distributed and read. The spirit of individuals, of homes, of the Mission and of the entire Church has been in closer harmony with Heaven's will for this better acquaintance with the Book of Mormon.

As the centennial year draws to a close, let not companionship with the book do likewise. Every hour spent in perusal and consideration of its eternal truths is time spent for human comfort and solace, for encouragement in right-living.

AMONG LATTER-DAY SAINTS ON NORWEGIAN SOIL

Members of the Oslo Branch have been interested for some time in genealogical matters. On the evening of August 12th, 1928, the Branch Relief Society held a special meeting in which genealogical experiences were exchanged, and plans laid for genealogical study under the auspices of the society. It was the good fortune of the President of the European Missions to reach Oslo on that day and to attend and to speak at this notable gathering, probably the first genealogical meeting of the kind held in Norway. Some of the sisters in Oslo are having really remarkable success in gathering genealogical information. The two archives in Oslo, and the care that the Norwegian people have given, for several centuries, to the keeping of full and accurate vital data, make such research more readily possible than in other places.

After this meeting, President Widtsoe, in company with President Lorenzo W. Andersen of the Norwegian Mission, took the train for Bergen. Upon their arrival, the next forenoon, they were met by a number of local Saints and the missionary Elders.

In the evening, a well-attended meeting was held in the attractive Latter-day Saints' Chapel in Bergen. The local choir rendered several excellent selections. Presidents Andersen and Widtsoe spoke. A sweet spirit was present and the meeting continued until a few minutes before train time. Reporters were present and the papers gave full and friendly accounts of the proceedings.

The next day, August 13th, was a great day for the Oslo Branch. The late afternoon and the whole evening were devoted to a celebration in honour of the old folks of the branch. This affair is usually held in Oslo on July 24th, but had been postponed to coincide with the visit of the European Mission President. The fine Oslo Chapel was filled to overflowing. A splendid program was rendered—songs, recitations, readings and a playlet based upon a Book of Mormon incident. The visiting Mission President spoke, then the guests of honour, rich in years and experience, were placed at tables laden with good food, while the younger people were served on trays, after which the social hour, with handshaking and chatting, continued near to midnight. The good fellowship that comes from the possession of the Gospel spirit was in constant evidence.

During an intermission, the first candidates for Bee Hive honours in Norway were awarded their pins; and two Bee-Keepers received their pins also. Bee Hive work and M Men's work are moving steadily onward in the Oslo Branch under the enthusiastic leadership of President and Sister Andersen.

While the great crowd were thus honouring their old folks, a small group had assembled in the baptismal room of the building. Several candidates were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. None were happier that evening than these who had found and accepted the truth.

The next day, Presidents Andersen and Widtsoe attended a reception given by United States' Minister Swensen, a man of education and experience, intelligent and tolerant, who with steady success has administered over a long series of years the affairs of his country in various European posts.

Thousands are waiting for the truth in Norway; and the work there is being fostered well by President and Sister Lorenzo W. Andersen.

LIVERPOOL CONFERENCE

THE OPENING Autumn Conference of the British Mission was held September 9th at the I. L. P. Hall, Blackburn. Many members and friends from the seven organized branches and other parts of the Liverpool District gathered in three general sessions. Mission President John A. Widtsoe and Elders Ralph V. Chisholm, Richard L. Evans and Weston W. Taylor from Mission headquarters were in attendance. President L'Etrenne Andelin,

and ten traveling Elders of the Liverpool District—H. Kenneth Brown, Dalton E. Spencer, Marion S. Johnston, William J. Matheson, Dean R. Merrill, Jessco C. Nixon, William T. Shipley, Jr., Alvin G. Pack, Weston N. Nordgren and Howard G. Williams—were also present.

At the opening session of the conference the entire congregation was converted into a Sunday School class, with the Mission President acting as teacher. The text selected for consideration was "Jesus and the Little Child"—Matthew 18: 1-4. An interesting and lively discussion followed, in which many members of the congregation took part. To become as a little child and enter the kingdom of heaven it was decided that one must be full of faith, pure, and always growing. Methods of good teaching were thereby demonstrated.

Marked advancement in many phases of missionary endeavour was made apparent by the District President's report, given in the afternoon. During the past six months 75,281 tracts, 3,631 pamphlets, and 109 copies of the Book of Mormon have been distributed; 2,939 hours have been devoted to tracting.

President Widtsoe related experiences encountered during travel on the Continent. The attitude of the leading European newspapers was reported as favourable. Interviews had repeatedly been sought, and many truthful accounts, with photographs, had been published. There is a marked change from the bitter opposition of former years, he averred.

The necessary requirements to which all must give heed before becoming members of the Church of Christ were pointed out by President Widtsoe in the evening session. A fervent desire for truth, seeking help of the Lord, faithful study and the living of Gospel law were stated to be essentials.

Several traveling missionaries and local workers were called upon to speak throughout the day. They bore earnest testimonies concerning the work in which they are engaged.

Appropriate musical numbers were rendered at each session. A general union meeting for the Priesthood and all auxiliary workers convened between the afternoon and evening sessions.

Fair accounts of the conference were given in the *Northern Daily Telegraph*, *Wigan Observer*, and *Burnley Express*.

H. Kenneth Brown, District Clerk

THE OVERSEAS CALL OF THE TWELVE APOSTLES

(*Concluded from page 599*)

On the 19th of December the party embarked, and after a stormy passage of twenty-three days arrived in Liverpool on the 11th of January, 1840. Two days later they left for Preston, where a happy reunion with Willard Richards and Joseph Fielding occurred.

On the 17th of January, 1840, a council was held at the home of Willard Richards. It was decided that Elders John Taylor and Joseph Fielding should go to Liverpool; Elder Wilford Woodruff, to the Staffordshire Potteries; Elder Theodore Turley, to Birmingham; Elder Willard Richards, wherever the Spirit might direct him, and Elder William Clayton, to preside over the branch in Manchester. At early dates the brethren left for the fields assigned.

These men were among those who in the weeks and months to come converted the inhabitants of whole towns and villages, and who baptized entire congregations and their preachers.

BOOK OF MORMON STUDIES*

SIX CHAPTERS are to be studied for this lesson: Alma 17 to 22. They are not long, and they deal with one of the most interesting periods of Nephite history. The four sons of Mosiah who refused to inherit the kingdom that they might teach righteousness to their unbelieving brethren, become splendid examples to all people at all times in all lands.

They decided to give their lives to helping the Lamanites see the error of their ways. They separated on the borders of their land. Ammon, the eldest son, fills a noble ministry in the land of Ishmael; while the younger brothers, Aaron, Omner, and Himni, take different courses, that they might reach as many as possible of their brethren who dwelt in darkness. They began their journeyings about ninety-two years before Christ, and the events related in these chapters occupy about ten years.

QUESTIONS

1. What are the events of interest related in Alma, chapter 16?
2. Why did "the Lord pour out His Spirit on all the face of the land"?
3. Relate the story of Ammon's sojourn in the land of Ishmael.
4. Why and how was King Lamoni converted?
5. Explain the condition of Abish the Lamanitish woman and the part she played in bringing witnesses to the conversion of the king's household.
6. Tell the story concerning King Lamoni's father. How was he saved from murder and with what result to his own spiritual condition?
7. In what condition did Ammon find his brethren, and in what land did he meet them?
8. Recite from memory the first two verses of "O Stop and Tell Me Red Man", No. 224 *Songs of Zion*.

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*Lesson 19 of the Relief Society Course of Study—for use on the first lesson night in October.

FROM THE MISSION FIELD

Branch Conferences: Of the Barnsley Branch, Sheffield District, on September 2nd. District President Cecil B. Kenner and several of the traveling missionaries were in attendance.

Of the Gravesend, Portsmouth and Watford Branches, London District, on September 9th. Elder J. Willard Harmon, and Branch President James E. Bradley of the South London Branch were the speakers at Gravesend. Elders Milford A. Piggott and Wilford N. Hemmert spoke at the Watford meetings. President Clinton L. Mills and Elder Robert Dell Buchanan gave addresses at the Portsmouth Branch.

Of the Northampton Branch, Birmingham District, on September 9th. "Tithing" was the theme presented by the children and followed by other speakers. President Heber J. Matkin and Elder Kenneth H. Smith spoke, with resident Elder Harry Jackson.

Of the Woodhouse Branch, Sheffield District, on September 9th. Among those in attendance were President Cecil B. Kenner and Elders Merlan G. Wood, Ralph A. Garner and Richard K. Knight. An enthusiastic group of members and visitors assembled to partake of the spirit of the conference and enjoy the theme "'Mormonism' and Its Worth" presented by the children of the branch.

Doings in the Districts: *Birmingham*—Two persons were baptized at a service conducted in the Handsworth Chapel on Saturday, September 1st. Elder Thomas E. Paskins officiated in the baptisms, and President Heber J. Matkin and Elder Hilliard L. Rose in the confirmations.

Following the monthly union meeting of the Birmingham District on September 1st the Wolverhampton Branch conducted a successful entertainment. An original sketch "Inside Information" was presented by members of the branch M. I. A.

Hull—A social was held by the Sunday School officers and teachers of the Gainsboro Branch on September 1st. Funds were raised by the sale of refreshments, to assist in the work of the organization.

At a baptismal service held in the Sheffield Chapel on Monday, September 3rd, three persons—one of the Grimsby Branch and two of the Gainsboro Branch, Hull District—were baptized by Elders John L. Linton and Wesley B. Ward, and confirmed by President Veronus M. Jensen and Elders DeLamar Holt and Ervin R. Stoker.

London—Many members and friends of the Holloway Branch met at Hampstead Heath on Saturday, August 25th. A like outing was held on Saturday, September 1st, when the North London Branch met at Epping Forest. Games and field sports were participated in on both occasions.

A baptismal service was held on Sunday, September 2nd, at the City Road Baths, Islington, where three persons were baptized by Elder Robert Dell Buchanan and confirmed by President Clinton L. Mills and Elder Buchanan.

An excellent open night program was enjoyed in the North London Branch under the direction of the Mutual Improvement Association, on Thursday, August 30th. Dr. Ray M. Russell, formerly of Salt Lake City, Utah, sang "Joseph, the Seer." Sister Winifred Brown, of Salt Lake City, read a one-act play. Professor Christen Jensen of the Brigham Young University, Provo, Utah, gave a splendid description of the Holy Land. Sister Christen Jensen gave a brief address. Dr. W. L. Wanlass of the Utah Agricultural College, Logan, Utah, spoke upon the position of leadership maintained by Utah in the educational field. Special numbers were also given by resident members of the Church.

Manchester—The monthly report meeting of the Manchester District missionaries, held on Saturday, September 1st, was followed in the evening by a District union meeting, after which a District social was held.

Nottingham—On Saturday, September 1st, an outing to Bradgate Park, a historical spot in Leicestershire, was sponsored by the Relief Society of the Leicester Branch under the direction of Sister Lillie Wheatley.

A District Priesthood meeting was held on Saturday, September 8th, at Leicester. On the following Monday the missionaries convened in report meeting.

Genealogical classes were recently organized under the direction of Elder H. Gardell Jacobson in the Nottingham, Hucknall, Leicester, Mansfield, Derby and Eastwood Branches. A spirit of enthusiasm for this phase of Gospel work is in evidence among the members.

Sheffield—A Mothers' and Daughters' outing, held under the the auspices of the Bee Hive Girls, was enjoyed at Connisboro Castle by the sisters of the Sheffield Branch on Saturday, September 8th. An open-air program was followed by a light luncheon.

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LIVERPOOL

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